

**TRIBHUVAN UNIVERSITY**

**Faculty of Humanities and Social Sciences**

**Father Figure in Graham Greene's *A Burnt-Out Case* and *The Heart of the Matter***

**A Thesis submitted to the Central Department of English  
in partial fulfillment of the requirements for the Degree of Master  
of Arts in English**

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This thesis entitled " **Father Figure in Graham Green's *A Burnt-Out Case* and *The Heart of the Matter*** " submitted to the Central Department of English Tribhuvan University by Mr. Navaraj Chapagain has been approved by the undersigned members of the research committee.

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### Abstract

The present research studies Querry, the protagonist in *A Burnt-Out Case* and Scobie, in *The Heart of the Matter* as the persons with the attitude of Father figure.

Querry goes to foreign land, Congo where he comes in contact with Rycker's wife, Marie, a nymphomaniac woman, and gets involved in pleasure seeking tendency as he is governed by unconscious principle. In the absence of her husband, he cohabits with her when he was in unconscious mood and she becomes pregnant. He takes the responsibility of that unborn baby and locates himself in father's position.

In *The Heart of The Matter*, Scobie is a protagonist whose daughter Catherine has already died and his wife, Louise departs to South Africa. Then Helen Rolt, a young widow of 19 years old, comes in his life to fulfill the lack of his daughter and wife. Firstly, he sees her as a child who is analogous to his daughter, Catherine and so does Helen who sees him as a resemblance of her own father. In this way, they become the father and daughter. However, she is guided by passionate desires. As a result, they commit adultery as in Electra complex which is the outcome of their unconscious selves. Thus, the novel depicts Scobie as the figurative, analogous and fornicated father of Helen.

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## CHAPTER - ONE

### Introduction

This is a short research on Graham Greene's famous novels *The Heart of the Matter* and *A Burnt-Out Case*. It tries to show Scobie and Querry, the protagonists of the novels as persons with an attitude of a father figure.

Graham Greene was born in Berkhamsted, Hertfordshire, England, on October 2, 1904. He was the fourth of six children in a large upper middle-class Edwardian household. His father, Charles Henry Greene, was the headmaster of Berkhamsted School. He was educated at the University of Oxford. At Oxford he edited the *Outlook* and published his first book, which was a volume of poems called *Babbling April*. After graduation, he held a staff position with *London Times* from 1926 to 1930. In 1935, he was film critic for *The Spectator*, a British newspaper, and in 1940, he was named literary editor. From 1942 to 1943, he worked for the British foreign office in western Africa and after World War II (1939-1945) he travelled widely to pour in more experience. In the course of his career as a writer, he has travelled widely; and as a result of his stays in such places as Mexico, West Africa, and Indo-China, he gathered much of the materials for his books. Apart from writing, he took an active part in the English publishing world and sponsored certain controversial causes among which is censorship, regarding each issue from the viewpoint of morality.

Graham Greene lived through a period of history which was characterized by a number of momentous events. When he was 10 years old, the First World War broke out, in the twenty second year there was a general strike in Britain, when he was 32, the

Second World War began and in his middle age he experienced the evil impacts of the cold war in the global plane. These epoch making events not only caused serious upheavals on the socio-political plane but also radically affected the realms of ideas and values of life. We find the spirit of the age asserting itself vigorously in the novels of Greene. The themes of his novel have apparent relevance to the Socio-political and intellectual climate of the age. He is seen as a novelist of realistic tradition, for he gives true picture of society in his works. His experiences of life, similar to that of his characters, transcend all geographical and political boundaries acquiring global dimension.

Graham Greene is very prolific versatile as a writer. No other contemporary British writer enjoyed so high a reputation on the continent of Europe as Graham Greene. He is one of the novelists who champion the cause of human heart and voice the deepest hopes of fears of man in society. He has made efforts to present the social realities and its anomalies on the basis of direct observation and experience gained during his visits to different parts of the world. He has pursued the realistic approach in his representation of reality in the novel. In this context he says in an interview that a novelist can't write about anything of which he has not direct personal experience. One of the primary concerns of Graham Greene as novelist is a faithful presentation of contemporary social life with all its diverse aspects.

Greene also recorded scenes of extraordinary and unexpected beauty, moments at which the life and movement of a Negro women, the delicacy of a cloud of butterflies, the slender oriental grace of Liberian egrets, lifted his spirits or erased the preceding ugliness of setting, of event or of personality. He saw always with the eye of an artist,

although his pen was guided by the mind and hand of an unusually thoughtful and analytical writer.

Greene lived in the modern period of English literary history. Modern writings in English literature have obviously been marked by persistent and multidimensional experiments in subject matter, form and style. As many other writers, Greene is also a representative of this literary wave, mostly in his novels. However most of the times, Greene appears as a distinct literary man with his own methods and conventions in his writings. In the time span of literary creation of almost sixty years, Greene was influenced and affected by many views and theories like Freudian psychology, existentialism, Realism and Catholicism. But mostly he is one of among few writers who is equally interested in different and opposite subjects like politics and religion, or secularism and theology at a time.

Greene has clear motive of writing. *Ways of Escape* is one of his autobiographical books that include many aspects about the writer and his writing. Mentioning this purpose as a writer, Greene in this book says:

As I have written elsewhere in this book, writing is a form of therapy, sometimes I wonder how all those who do not write, compose or paint can manage to escape the madness, the melancholia, the panic fear which is inherent in the human situation. Auden noted man needs escape as he needs food and deep sleep. (80)

Greene has formulated some theories about his writing. Although they are scattered in different writings but they are expressed more clearly in his book *Why Do I Write?* According to Greene, "There are at least two duties the novelist owes-to tell the



truth as he sees it and to accept no special privileges from the state" (qtd. In Jones 99). In admitting this fact, he obviously appears as a conscious writer with some social role and duty. Also, Greene highly regards the social value of the writer. He boasts, "a writer is not so powerless as he usually feels, since a pen can draw blood" (qtd. In Mc Ewan 3). Further, he believes that a writer's duty is to cause trouble to anyone in power.

Greene's reputation as a serious literary artist lies mainly upon his achievement as a novelist. These novels about twenty in number, range over a long span of time from *The Man Within* (1929) to *Monsignor Quixote* (1982). It is very difficult to generalize the common thematic ingredient in all these Greenean novels. That's why he has shown his fury whenever the critics try to limit his literary horizon calling him a catholic writer. He came up with a strong reply to silence his detractors when he said, "one gets tired of people saying that my novels are about the opposition of Good and Evil. They are not about Good and evil but about human beings (qtd. in Phillips 175).

In the entire fictional world of six decades from *The Man Within* (1929) to *The Captain and the Enemy* (1988), covers bitter realities of contemporary society. The tone and colour of his novels, seems to be varied: he wrote, in his early phase, thrillers then religious and Psychological novels, and in the last phase secular and political novels. Among these varieties, his purpose has always been to present the profound social, psychological, religious as well as political realities existing in the society. During his early period, Greene wrote *The Man Within* (1929), *It's A Battlefield* (1934), and *England Made Me* (1935). In these novels, he deals with crime studied from a social and political stand point, and it was in these works that Greene made his initial experiments in dealing with the psychology of his characters.

Greene has written several thrillers. He originally called his thrillers 'entertainments', to distinguish them from the more serious novels, and it was his ability to excite readers and create a convincing atmosphere of danger and suspense in these entertainments: these works won him enormous popularity. The 'entertainment'—*Stambul Train*, *The Confidential Agent*, *A Gun for Sale*, *the Ministry of Fear* and *Our Man in Havana* are distinct from the 'novels' mainly in that they put greater emphasis on surface action than on thematic content. The protagonists of the entertainments usually are quite explicit in making their disapproval of the religions interest manifest. Arthur Rowe in *The Ministry of Fear*, while revealing the attempt on his life to Mr. Rennit, refuses to take the world seriously. The works—*A Gun for Sale*, *The Confidential Agents* evoke a virtual nightmare of crime and violence. They have all the basic ingredients of a thriller—pursuit, chase revenge flight from the pursuers and the final nemesis. However, there is a strong vein of seriousness in all of Greene's works so that even in the entertainment action serves as bait on the moral hook. As Greene said in an interview in 1969: "If you excite your audience first, you can put over what you will of horror, suffering, truth" (qtd. in O' Poey 43). His 'entertainments' show Greene's art of comedy and its contribution to his development as a novelist. In spite of being a writer of serious issues, he has been conscious of the need to focus attention on the entertaining aspect. *Stambul Train* was Greene's first fully successful novel. He wrote it to make money and gave it the subtitle 'An entertainment'; it sold well and it still entertains.

Political and secular novels —In his last phase novels, Greene discusses the humanistic values of socialism against the biased and corrupt systems of capitalism

and colonialism. He expresses the need of revelation against tyrannical rule. Central characters of his political novels take up arms against dictatorship. Politics in Greene, has an integral social dimension like religion and economics. No individual can exist out of society and out of politics because "politics are part of the air we breathe" (Interview with Maria Couto, September, 1986). Regarding politics, Greene again opines; "In our time political action is not an opinion that man can choose or decline that we are all political whether we mean to be or not and that share political destinies" (10).

Greene's political commitment is expressed in his political novels such as *The Quiet American* (1955), *The Honorary Consul* (1973), and *The Human Factor* (1978). The theme of *The Quiet American* is commitment. The central character Pyle through his belief in democracy and liberalism, is committed to positive action. The novel gives a clear picture of the colonial system in Vietnam. In *The Honorary Consul*, the author has shown the interrelationship between religion and politics by bringing both religious and political people together to attain a common objective to do away with tyranny, thereby bringing a smile on the faces of the poor and oppressed. Both Carson and Halliday in *The Human Factor* believe in Marxism and commitment to socialism. In all his secular novels, the author pleads for active participation in politics to solve current problems.

Psychological novels—*Brighten Rock* (1938), *The Power and Glory* (1940), *The Heart of the Matter* (1948), *A Burnt-out Case* (1960), and *The End of Affair* are psychological novels. Though Greene presents his views on religion in these novels, he constitutes the body of psychological writings here. We can find the concept of a father figure in his other psychological novels. In *Brighten Rock*, the protagonist, Pinkie

seems deeply psychological. The whisky priest in *The power and the Glory* drank alcohol, committed adultery in his unconscious mood and fathered an illegitimate daughter named Birgitta'. In *The Heart of The Matter*, the sexual relationship with his wife, Louise and mistress, Helen in emotional level. He however, behaves them as the children by fatherly love and care. The protagonist Query in *A Burnt– Out case* had involved in the sexual relation with Marie Rycker because he had the uncontrollable emotional desire to involve in sex with her. She becomes pregnant. So he is ready to be the father figure of that unborn baby. In *The End of Affair*, sexual sin is committed. There is the change in attitude to sex which reflects the changing outlook of society. Thus, Green's psychological world is vividly presented in these novels, which mark the culmination of his career as one of the great modern British novelists. Mostly it is all for the profound dealings of personal, social and psychological concern about human beings.

The use of diaries to reveal the psyche of characters, presentation of dreams to escape one's unconscious, variation in narrative technique and the use of much figurative and even poetic language are some features of structural devices or stylistic aspects used in these novels is very much harmonious to the subject matter they deal with.

Among Greene's works, *The Heart of the Matter* belongs to the second phase where he adopts an introvert approach concentrating on the development of the inner aspects of the characters. The novel deals with the life, sex, psyche and fatherhood. Scobie is presented as father figure of Helen.

The locale of the novel is a West African colony under British control during the Second World War. Scobie, the protagonist, is a deputy commissioner of police, who has passed over for promotion as the novel opens. Scobie has a great reputation for honesty and integrity. Precisely, because of his scrupulous conduct he stands isolated in the midst of his corrupt adversaries. On hearing about his being paused over for promotion, Scobie feels pity for his wife, Louise. He does not enjoy warm relationship with his wife, Louise for whom he copulates first and then he assumes the responsible father figure to himself. He feels pity rather than love and determines to protect her happiness at all costs. Louise is a foolish and a pretentious woman, who desires her husband's official importance but she has no appreciation for his sensitivity or sense of humour. He borrows money from Yusef, a man of doubtful character, and gradually finds his integrity eroded. During his wife's absence, he starts an affair with, Helen Rolt. The erotic and sexual desires emerge in his mind which makes him unconscious and he copulates her. Helen finds no different between her own real father and Scobie. She thinks that Scobie is her father. However, she melts Scobie for sexual lust and commits adultery with her assumed father as in Electra complex.

The protagonist of *A Burnt-Out Case*, Query has spent his time designing cathedrals and became a world-renowned architect. But as the time passes on, Query has lost interest in his vocation. Tired with life, Query retreats to a leproserie in Africa. He comes to Congo. He is a hollow man, alienated from other human beings and drained of all feelings. He fears he has lost the ability to feel love, sex and pain. In this sense he is no different from lepers who have lost all their limbs and the extremities to leprosy-a burnt-out case.

In the course of his journey at Congo, he arrives in the house of Rycker. He has a young wife Marie Rycker who is dissatisfied with her husband. Her husband is very old. He can't fulfil the desires of his wife. Query finds the good opportunity to pass the night together with her. He drinks whisky and gets unconscious. In his unconscious mood, he commits adultery. But following morning he forgets, what he did when he was in unconscious mood. Then Marie is pregnant. She wants Query to be her husband so that her nymphomaniac problems will be solved. She says that the father of the unborn baby in her womb is Query. Query accepts it and takes the responsibility of that child. He is the father figure of that unborn baby.

Rycker has accused Query of having illicit relationship with his wife, Marie. She is tired with her husband and says that Query is the father of the unborn baby who is going to be born. Rycker's accusation humiliates Query very much. He does not see any hope of getting out of that terrible situation. So, he acknowledges that he is the father of that unborn baby. On the other hand, Rycker, who trusts Query as his own son, allows him to stay in his house thinking that the son will be faithful to his mother (Marie). But in the absence of Rycker and in his unconscious situation, he involves in sexual relation with Marie, a mother figure as in Oedipus complex according to Rycker. He is the father figure in the sense that Query who is supposed to be his son tries to kill him but he himself was killed by Rycker. In this way Rycker also becomes the father figure.

These novels have been read and interpreted from various perspectives. However, the approach of the present study is to show Scobie and Query as father figures. D.E. Vulcan has made a typical and innovative interpretation as he sees patriarchal image in Greene's prominent novels. Vulcan names as *The Childless Fathers* for both of their

common thematic value and the title of the book. Scobie performs the duties of a father figure throughout the novel during his association with major characters, so is the case of Query, who is the father of the unborn child.

The concept of father figure has many implications. The first and most obvious reference is to the biological father, the man who has physically begotten a child. The second level of reference related to the metaphorical father, who is called upon to be a father in a sense more real than the biological parent. The third level of fatherhood relates to god, the father in heaven.

The fatherhood in Greene's world is not a biological fact but a state of mind, the attitude of man towards his fellow creatures. The father figure is a man who takes responsibility for the lives of others, although he commits adultery. In the metaphorical sense, Scobie develops himself as father in the novel though he is childless.

The theme of father is prominently present in Graham Greene's seven novels. But none of the protagonists in the seven novels is a father of a family in the literal sense of the world. The whiskey priest in *The Power and the Glory* has fathered an illegitimate child; Scobie in *The Heart of the Matter* has become a father in the mental sense; Fowler in *The Quiet American* is separated from his wife and deserted by his young mistress; Query in *A Burnt - Out Case* has lost touch with his grown-up children and is killed when he is accused of having fathered a child by the seduction of a married woman; Brown in *The Comedians* is himself an illegitimate son, deprived from childhood of any family of his own; Doctor Plarr in *The Honorary Consul* is the probable father of the unborn baby of his mistress; Maurice Castle in *The Human Factor*, who is biologically sterile, has adopted the illegitimate son of his black wife, Sarah.

The present work has been divided in to four chapters. The first chapter highlights the biography of Graham Greene, a short note on his major works, a brief outline of *The Heart of the Matter* and *A Burnt - Out Case*, and an introductory outline of the present study.

The second chapter is devoted to look at father figure from psychological point of view. Freudian psychoanalysis will be applied for methodological framework.

On the basis of the second chapter, the third chapter will analyze the text at a considerable length. It will sort out some extracts from the text to prove the issue of the study: the dominant personality that appears of Scobie and Querry as a father figure. This portion of the work would serve as a core of this work.

The fourth chapter is the conclusion of this research. It will conclude the exploration and arguments put forward in the preceding chapters and show Scobie and Querry as father figures.



## CHAPTER - TWO

### PSYCHOANALYSIS: A METHODOLOGICAL FRAMEWORK

#### Introduction of Psychoanalysis

Psychoanalysis is a technique of psychological study of the psycho-sexual development of human personality, the unconscious mental activities and a means of treatment for neurotic patients. Page describes it as:

The term psychoanalysis has three different meanings. It is, first, a school of psychology that emphasizes the dynamic, psychic determinants of human behaviour and the importance of personality. Secondly, psychoanalysis refers to a specialized technique for investigating unconscious mental activities. Finally, psychoanalysis is method of interpreting and treating mental disorders especially the psychoneuroses.

(179)

The innovative use of science and technology has materially facilitated human beings. Human beings are only creatures in which consciousness is so entangled with animal instinct. Actually human needs and desires have no limitations. The thing, that seemed impossible previously has become possible at present. No doubt material advancement can fulfil human necessities but the hunger of materialistic approach has destroyed their mental peace and tranquillity. Furthermore a person today suffers from agitation; frustration and inner mental conflicts, which have been great threats to the civilized world. Psychological problems of human beings are immensely increasing in the modern world. Human experiences like anxiety, fear, desires, emotions are the elements

that provide a strong support for these sort of psychological problems. It is in fact these human experiences that are thought to be studied systematically and scientifically for the establishment of peace and order in the society. It is Sigmund Freud who for the first time coined the word 'Psychoanalysis' in 1906 and studied these experiences in order. And used it as a therapy that aimed at uncovering the repression.

Freud systematically and scientifically studied various factors that contribute to the workings of human mind and developed an important area, which is known as psychoanalysis. So psychoanalysis is the 'talking cure' that emerges out of the dialogue between patient and the therapist in which human sexual desires, fantasies and anxieties are expressed through dreams, Jokes and slips of tongue.

From this perspective psychoanalysis can therefore be read as an important device for analyzing the unconscious drives hidden in literature under the veil of language. In other words psychoanalytic approach is an excellent tool for reading beneath the surface of the text.

Psychoanalytic criticism often disregards the textuality of the text, their verbal surface in favour of Freudian motives encrypted in depths.

Typically the work of art is treated as a window to the artist's sex -

Fermented soul. (*Psychoanalytic Literary Criticism: 2*)

Freud forwarded his step to develop a more reliable method to analyze and investigate the patients' psychic problems. He tried to let them go back in to their past events which he called "free association". In this technique, he let his patients relax mentally and physically to bring out spontaneous flow of reminiscence of patients. Through 'free association' Freud has accomplished an elaborate theory of dream analysis titled '*The*

Interpretation of *Dream*' in 1911. It became a great landmark in the history of psychoanalytical method. As Woodworth notes in his *Contemporary Schools of Psychology* in this way:

The forgotten experiences and unadmitted desires and attitudes that came to light in free-association were so often of a sexual nature that Freud early came to emphasize the predominant if not exclusive importance of sexual difficulties and conflicts in the causation of any neurosis. (165)

It is an attempt to inquire the irrational territory to human psyche, with logic and rationality. In other words psychoanalysis is a method of 'investigating mental process and treating neurosis and some other disorder of the mind" (Webster: 1158).

*Encyclopaedia of Psychoanalysis* defined psychoanalysis in this way:

Psychoanalysis is used in three ways; to designate a loosely knit body of ideas, the nature of human mind, in particular personality development and psychopathology; to describe a technique of therapeutic intervention in a range of psychological disturbances and to designate a method of investigation. (86)

The application of psychoanalytic theory in the social science and the arts continues unabated psychoanalytic ideas have penetrated all aspects of contemporary thought. Psychoanalysis has grown from a small and isolated group of disciplines around Freud in to a large and diversified movement of world wide significance. Here we are concerned only with the theoretical concepts of psychoanalysis. The motive is to study Graham Greene's *The Heart of the Matter* and *A Burnt Out Case* applying psychoanalytic criticism.

## **TWO BASIC INSTINCTS: EROS AND THANATOS**

Freud recognized two fundamental forces in human beings: Eros and Thanatos. The first one denotes the force of 'life' and the other denotes force of 'death' in Greek mythology. These two psychic energies are innate and unlearned. Previously, Freud laid emphasis only on Eros - the life instinct in human life. In psychoanalytical technique Freud presented two basic modes of thinking - primary and secondary process. Primary process is directly related to life instincts or pleasure principle and secondary process belongs to reality principle or ego.

The instinct of Eros is better known as love or sex or life instinct. Human body seeks to fulfil physiological needs such as hunger, thirst, breathing and defecation. In Freudian psychoanalysis the most motivating force of life is libido. It means the energy of sex motive. Sex energy is the creative and intellectual source of life instinct. Freud used sex in broad sense, it is not only coition, it represents love tenderness and sympathy that bring all human beings in close contact. Regarding this context Freud writes in his essay *Eros and Thanatos*, 'the concept of sexuality and at the same time of sexual instinct had, it is true, to be extended so as to cover many things which could not be classed under the reproductive function (45).

Thanatos (Death Instinct), is a vital force of living organism. Every organism follows its own path to death. The feelings and behaviour of human beings therefore, somehow, reveal death instinct. The aggressive behaviour, destructive will and hostility motive manifest in death instinct. Freud has given more emphasis on hostility and aggressiveness of human behaviour.

Life and death instincts are closely attached with each other. Some traits of death instincts and life instincts are interrelated and inseparable. Pleasure and pain, love and hate, hostility and tenderness are motives of life and death, which seem mutually antagonistic but often these two are inseparably fused in human activities. It is called the ambivalence of instincts. It is often seen quarrelling and hurting in courtship. When the motive of life instinct dominates the death instinct, there is love, courtship, happy and prosperous life. On the contrary, when death instinct dominates the life instinct there is aggression, hostility, pain and hate that lead the life towards death. In this context Freud presents his views;

Another striking fact is that the life instincts have so much more contact without internal perception emerging as breakers of the peace and constantly producing tensions whose release is felt as pleasure while the death instinct seems to do their work unobtrusively. The pleasure principal seems actually to serve the death instincts. It is true that it keeps watch upon stimuli form without which are regarded as dangers by both kinds of instincts, but it is more specially on guard against increases of stimulation form within, which would make a task of living more difficult. (57)

### **Division of Mind**

Freud, the most systematic exponent of a mental theory, divides mind in the three levels: the conscious, the preconscious and the unconscious. The conscious is that part of mind which provides immediate awareness, perception, thought or feelings of the mental events and memories. Consciousness is also a process or sequence of events. William James mentions it as a stream of consciousness that means continuity of the process or

sequence of events. William James mentions it as a stream of consciousness that means continuity of the process. It refers to the experience of an object or event at the present moment. The pre conscious mind is the storehouse of memories and wishes, which can be recalled in to consciousness. Those memories and desires, which are dimly conscious, constituent preconscious mind. It is a recalling process to consciousness. Unconscious mind, according to him, is a reservoir of buried thoughts, emotions, feelings, wishes and impulses, which are not allowed to come in to conscious mind. The contents of unconscious come from two sources. Animalistic feelings and strivings, which have never been conscious and repressed wishes and thoughts, which are once conscious.

Bridges notes;

The nature of the unconscious is, according to Freud dynamic. It consists of repressed childhood wishes, which are ever striving to express themselves. The energy that strives for expression is sexual energy. Freud calls it libido. The sexuality of the unconscious is, however, perverse sexuality. (75)

The unconscious wishes are extremely powerful and dynamic. Freud believes that the inhibited feeling and wishes of childhood remain influential as a part of active unconscious. Freud takes sex energy as the driving force of human life. The theory of unconscious motivation plays a significant role in the theory of psychoanalytical technique.

### **Division of Personality**

Freud introduced another important aspect, the structure of human personality in to psychoanalytical theory. As a structural model the topographical model of the psychic

apparatus often refers to that part of psychic (mental processes) that Freud saw as differentiated into three psychic zones having different functions: the 'id' the 'ego' and the 'superego' (*Encyclopaedia*: 139). Basically the individual's specific behaviour is assumed to take shape as a result from the interaction of these three key subsystems. An explanation of these zones may be illustrated with Freud's study that reveals the vast portion of mental apparatus. He has shown the relationship between Id, ego and superego as well as their collective relationship to the conscious and unconscious. In *The Ego and The Id* (1923), Freud writes of three types of forces which may, and often do, conflict. They are Id, Ego and superego (Stevens 44).

**The 'Id':** it is a container of unconscious wishes and desires. It is directly related to the instinctual drives, which are considered to be of two types: destructive (Thanatos) and constructive (Eros). While destructive drive tend toward aggression dissolution, and eventually death, the constructive drives, which primarily are of the sexual nature, constitute the libido or basic energy of life. The 'id' is completely lawless, asocial amoral, irrational and selfish part of human psyche, and is concerned only with the immediate gratification of instinctual needs without references to reality and moral considerations. It lacks ethical judgement and social values.

In Freud's words the 'Id' stands for "untamed passions" and 'a cauldron of seething excitement", (*Encyclopaedia*: 139). Id is manifested through dreams, Jumble of thoughts, and intoxication. It has no concern with logic, time sequence, morality and social man.

It is governed by 'pleasure principle". It is the depository of the innate instinctual drives. If unbridled, the 'id' would always seek immediate gratification of primitive irrational and pleasure seeking impulses. It is seen at an early stage of development but it

becomes dominant in adult personality structure of normal people. Thus the 'Id' is the underground storeroom of buried thoughts, feelings, desires, experiences that are repressed and prohibited to come on the surface of adult moral personality (*Critical Approach*: 136)

**The Ego:** It is an agency which regulates and opposes the instinctual drives. It is a kind of psychic agency that protects the individual and society. The ego is a rational governing agent of psyche, which lacks the strong vitality of 'Id' though it still regulates the instinctual drives of 'Id', so that they may be released in non-destructive behavioural patterns.

It deals with sexual and aggressive impulses originating in the 'Id' at the unconscious level. In infancy, 'id' is dominant and in maturity 'ego' rules the 'id' but there occurs a constant conflict between them and on the same occasion the 'id' sways 'the ego' to create some abnormality in individual behaviour, if the 'id' embraces the pleasure principle for immediate gratification, the 'ego' comes in to the reality principle to postpone the irrational and anti-social gratification. Though a large portion of the 'ego' is a part of unconscious, following Freud. We can argue that 'ego' is associated with reason and circumspection and is governed by the "reality principle".

The ego is our ordinary social self that thinks, decides, feels and wants. It maintains all the worldly functions that makes them as realistic and rational as possible. It creates a balance between inner demands and outer reality. It is an executive director of personality, whose functions are perceptions, memory, learning, choice, judgement and actions. It is mainly conscious and partly unconscious in contact with superego and Id respectively.



**The Superego:** the superego is the most developed id. It is another part of the psyche associated with the critical judging function is also known as conscience or moral principal when a child becomes able to learn something he comes in contact with rules, regulation, morality, standards, values and codes of society; this develops another aspect of personality called superego' So it is a precondition of social, moral, legal and rational consciousness , which protects the individuals and the society. In other words, it emerges the individual's taboo and moral values of society.

Initially a child acquires his notions of right and wrong, do's and don'ts and good and evil from his parents. The punishment given to them on their acts develops negative values and the rewards of the positive. Acting either directly or through the 'ego' the superego' serves to repress, or inhibit the drives of the 'id' and to block off and thrust in to the unconscious to those impulses that tend towards pleasure; such as overt aggression, sexual passions, and the Oedipal instinct-(*Psycho-Dynamics-6*)

Superego is a censor, which classifies all the functions of human personality on the basis of social values and moral codes. About the function of superego Blum expresses his view in his book *The Science of Unconscious Mental Forces*:

When the superego prohibits expression of sexual or aggressive drives, the ego typically joins the superego in opposition to the Id. Submission to superego forces enhances a person's self- esteem. Resistance to them usually results in feelings of remorse and unworthiness. It is possible, though rare, for the superego and the Id to be allied against ego. In such a case ego struggles against a feeling of pervasive guilt generated by the

superego, and the personality may be overwhelmed by severe depressive reactions. (6)

It is the superego, which prohibits Id and Ego to operate wish fulfilment and sometimes it struggles against both. Thus superego is the norm and value-oriented judge of the human psychic personality.

### **FATHER FIGURE: Oedipus Complex and Electra Complex**

The word 'father' does have very serious connotation as far as psychoanalysis is concerned. Here father loses all the positive virtues that we look up to the personality of a father. According to Freud at infancy a child develops an unnatural desire of having sex with his mother, which is popularly known as oedipus complex.

Freud developed his idea of Oedipus complex from the literary master places. Sophocles's *Oedipus Rex*, Shakespeare's *Hamlet* and Dostoevsky's *The Brothers Karmazov*. In the play *Oedipus Rex*, Oedipus's father, Laius, is told by an oracle that his own son would kill him. So, Laius sends Oedipus away to be killed but he is not killed. And later he does return and kill his father without knowing. Then he marries the widow, his own mother. Later he knows about the crime of the murder of his father and incest with his mother and blinds himself. Freud considered this incident as the expression of instinctual desire because.

In the boy the Oedipus complex in which he desires his mother and would like to get rid of his father as being a rival, develops naturally from the phase of phallic sexuality. The threat of castration compels him however, to give up that attitude under the impression of the danger of losing his

penis, the most normal cases, entirely destroys as its heir. (qtd. in Sydie 128)

It is a fundamental concept in the psychoanalytical theory of personality developed by Freud. This complex reveals its importance as the central phenomenon of the sexual period of early childhood. It derives its name from legendary Greek king who, unknowingly, killed his father and married his mother. The young boy's Oedipus complex consists of a double set of attitudes toward both parents an intense love and yearning for his mother is coupled with a powerful jealousy and rage toward his father, and he feels affection for this father, together with jealousy toward his mother.

The Oedipus complex may well be the most intense emotional experience of one's life, and includes all the characteristics of a true love affair: heights of passion, jealous rages and desperate yearnings. It begins at about age 2 or 3 years when the boy learns to produce pleasurable sensations by manually stimulating his penis. His powerful attachment to his mother now acquires genital properties, and he tries to impress her showing her the male organ he is proud to own. In addition his father becomes a rival whom he would like to get rid of in order to enjoy sole possession of his mother.

Ultimately, however, the Oedipus complex leads to severe conflicts. The boy fears that his illicit wishes will cost him his father's love and protection, which Freud characterizes as a child's strongest need. The boy also inevitably learns of the physical differences between the sexes, concludes that girls originally possessed a penis but had it taken away as punishment, and fears that his seemingly powerful father will exact a similar penalty if the oedipal wishes persist. To alleviate this intense castration anxiety, the boy eventually surrenders his conscious oedipal strivings.

The majority of human beings go through the Oedipus Complex as an individual experience, it is nevertheless a phenomenon which is determined and laid down by heredity and which is bound to pass away according to the Programme when the next pre-ordained phase of development sets in.

The Oedipus complex offered the child two possibilities of satisfaction—an active and passive one. He could not himself be in his father's place in masculine fashion and have intercourse with his mother as intercourse with his mother as his father did, in which case he would soon have felt the latter as a hindrance; or he might want to take the place of his mother and be loved by his father in which case his mother would become superfluous.

The authority and severity of the father will stop his son to make unwanted advances to his mother. If the son does not pay attention to his warning then brings him in to his position by announcing severe punishment in the form of castration. Male children suffer from a fear of being robbed of their sexual organ by their father.

As a child grows up, the role of father is carried on by teachers and others in the authority, their injunctions and prohibitions remain powerful as the boy continues his journey of life on earth.

**Electra Complex:** Freud term the girls " Oedipus complex" as " Electra complex" This corresponds to the case of the girls wishing their father as a sexual partner, like the boy, the girl forms a powerful attachment to her mother during infancy. At about two to three years however, her discovery that she lacks a penis which evokes strong feeling of inferiority and jealousy (Penis envy). She responds by intensifying the envious attachment to her father who possesses the desired organ and by responding the mother

who shares his apparent defect that allowed her to be born in this condition, and who now looms as a rival for her father's affection.

Thus, while the girl is also inherently bisexual and has twofold attitudes (love and jealousy) toward both parents her complex (sometimes called Electra Complex) typically take the form of desire for her father and hostility toward her mother. The girl eventually seeks to compensate for her supposed physical deficiency by having her father's baby preferably a boy baby who will bring the longed - for - penis with him. The thing to take note is that the boy's castration complex represents the oedipal desire (desire for the mother) while the girl's castration complex starts the oedipal desire (Electra complex) or the desire for the father. The attainment of pleasure, which was the goal of infantile sexuality, is revived and the highest degree of anticipated sexual pleasure is tied to the final act of sexual intercourse.

Freud argued that the girl realizes her lack of penis. When it becomes clear to her that she will never have a penis she assumes that she has been castrated. The girl blames her mother for this and emotionally devalues all women for, their lack of penis. This 'Penis - envy' shifts the girl's affection from her mother to her father. Her desire for penis, she thinks, would be fulfilled by giving birth to a new baby. So thus, her desire is focused/directed on other males for fulfilling her lack.

The wish with which the girl turns to her father is no doubt originally the wish for the penis which her mother has refused her and which she now expects from her father. The feminine situation is only established, however, if the wish for penis is replaced by one for a baby, if, that is, a

baby takes the place of a penis in accordance with an ancient symbolic equivalence. (qtd. In Sydie 128)

Freud argued when the girl transfers wish for a Penis - envy on to her father, she enters the oedipal stage but she lacks the castration fear.

The castration complex prepares for the Oedipus complex instead of destroying her attachment to her mother through the influence of it; the girl is driven out of her envy for the penis and she enters the Oedipus situation as though in to haven of refuge. In the absence of fear of castration, the chief motive is lacking which leads boys to surmount the Oedipus complex. Girls remain in it for an intermediate length of time; they demolish it late and, even so, incompletely. (qtd. In Sydie 129)

Jones views that the girl has a feminine desire for her father (stating form the age of six months); she desires penis instead of breast, or father instead of mother. In this way Jones, while countering Freud returns to Freud himself.

### **Incest and Rape**

**Incest:** Incestuous relations are that sort of sexual relations, which are culturally prohibited including coites between family members, such as brother and a sister or a father and daughter S. Kirson Weinberg in *Incest Behaviours* writes:

Incest, the universal crime, violates a taboo that is forceful among primitives as among sophisticated moderns. It is behaviour that disrupts or destroys the social intimacy [. . .] it is the recourse of very disturbed and very perverse persons. (105)

Although a few societies have approved incestuous relationship, the incest taboo is virtually universal among human societies. Incestuous relations are considered as a sort of criminal rape in terms of its social acceptability while propounding the definition of normal sex, Freud has also used the word "non-incestuous", Weinberg in outlining the pattern of self punishment, explains that it "usually takes the form of a severe depression, leading to suicide, a self destructive accident or crime of violence not consciously related to the incident or an abrupt plunge in to psychosis (51).

Incest has been considered as a taboo since the beginning of human civilization. Freud argues that not only the Victorian people of his age but also the poor naked cannibals of the ancient stone age were well aware of the incest taboo. Talking about the sexuality of these poor naked cannibals Freud in his essay "The Horror of Incest" Writes:

We should certainly not accept that the sexual life of these poor named would be moral in our sense, or that their sexual instinct would be subjected to any great degree of restriction. Yet, we find that they set before themselves with the more surplus case and the most painful severity the aim of avoiding incestuous sexual relations. (Totem and Taboo: 3)

Rape: Oxford English Dictionary defines rape as "Commit the crime of forcing (a woman or a girl) to have sexual intercourse against her will" (424). The definition expresses the generally accepted view that a male upon a female commits rape against her will.

However, if we judge from a cultural point of view, rape can be accepted as "normal" sex because it is heterosexual and reproductive, though essentially an anti serial act.

The perspective of Freud's definition of normal sex as "non-incestuous, heterosexual and reproductive" one, then it can be considered as normal; though, as argued earlier, it is socially unacceptable because of the domination and force used to seduce the other.

### **Nymphomania and Pedophilia**

Nymphomania: it refers to the condition of a women whose sexual desire or behaviour is referred to by terms like 'insatiable' 'abnormally intense' 'unquenchable', 'unrestrained or uncontrollable'. In practice, the term is poorly defined and often loosely applied. It is usually different from sexual promiscuity, but many proposed definitions obviously use the two expressions interchangeably.

A women who has many sexual encounters; whose lovers are culturally considered to be inappropriate, who is an orgasmic despite frequent sexual contacts, and whose sexual behaviours rarely takes place within the context of an intense emotional relationship fits the classical folkloric stereotype. Furthermore Leavitt points out that the various conceptions of nymphomania neglect the important potentiality factor of opportunity as reflected in physical attractiveness, place of residence, type of occupation, and marital status. (qtd. In *Encyclopaedia*: 575)

**Pedophilia:** Pedophilia (from the Greek, meaning love of Children) is a psychosexual disorder essentially characterized by the act or fantasy of engaging in sexual activity with prepubertal children as reputedly preferred or exclusive method of achieving sexual excitement and satisfaction.

*Encyclopaedia of Psychology* defines pedophilia as a sexual activity:



Pedophilic sexual activities may vary in intensity and include stroking the child's hair, and when initiated by a male, holding the children close while covertly masturbating, manipulating the child's genitals encouraging the child to manipulate his, and less frequently, attempting intromission. Youngsters of any age up to puberty may be the objects of pedophilic attention; force seldom is employed. (656)

Compared with most other paraphilias or "Sexual deviations" there is more research available on the characteristics of those manifesting this particular disorder. Perhaps this situation is understandable in that pedophilia is viewed as an outrage of society, can result in obvious psychological damage to the victim, frequently leads to the arrest of the pedophilic, and consequently, creates an incarcerated group that can be readily studied. On the basis of what has been found empirically, pedophilic typically know the children they molest neighbours, family, friends, relatives.

In an essay "Pedophilia and pornography" Frederic Whiting writes:

Although this kind of disorder (pedophilic) occurs predominantly in males, instances of pedophilia in females have been reported. Moreover, about twice as many pedophilic are oriented toward opposite sexed children as are oriented homosexually. Pedophilic individuals range in age from adolescence through the 70s, with a significant percentage in their mid to late 30s, further there is some evidence that etiological factors in this disorder may vary, depending on the age of the offender. (822)

Other research as further (observed) bolstered the position that persons who commit pedophilic offences fall in to a variety of categories. By the most common

category is the psychologically immature offenders individuals with chronic difficulties in relating to persons of their own age and who thus are sexually comfortable only with children. In her book, *Adolescence and Pedophilia*, Kristin Hegna writes:

In most cases, the pedophilic individuals know the child in question. A second category contains persons who impulsively regress to pedophilia under stress. Acting impulsively, this type of offender is usually not acquainted with the victim. A third category is comprised of men who have had powerful experiences with young boys (e.g., in reformatories) and have never progressed sexually much beyond this point. (156)

Other investigators have noted additional severe psychopathology in some paedophilic offenders (e.g., alcoholism, schizophrenia, organic mental disorders) in which lowered inhibitory controls appeared to underlie the sexual act.

### **Sexual Trauma**

Generally a trauma is an experience or event which (directly or indirectly) has a damaging influence in the psychological and or psychosexual sphere. The term sexual trauma is used in two branches of science with a slightly different meaning; in psychoanalysis, where it has undergone a number of changes for empirical and theoretical reasons, in the context of the theory of neurosis, and in Forensic psychological and psychiatry, where it is the subject of empirical research in the special sector of victimology connected with children who are victims of sexual offences.

Specifically Freud first introduced the notion of sexual trauma in 1896. Freud assumed at the time that a predisposition toward neurosis might occur as a result of sexual

experience in early childhood (between second and tenth years of life). However he considered that the traumatic effect did not lie in the early experiences themselves but in subsequent recollections of them after puberty. These recollections are not conscious but lead to emotional ties and repression. These sexual trauma of childhood, accompanied by real imitation of the genitals consisted in the case of hysteria, in sexually seduced, Frequently sibling incest) and in the case of compulsion neurosis, in sexual activity of the child, i.e. in aggression performed with pleasure and pleasurable participation in sex acts." (Encyclopaedia of psychology: 1152)

## CHAPTER THREE: TEXTUAL ANALYSIS

### Query as a Father Figure in *A Burnt-Out Case*

*A Burnt-Out Case* is one of the renowned novels of Graham Greene to manifest the Sigmund Freud's psychoanalytic view of father figure. Query, the protagonist of the novel, comes in contact with Marie Rycker, who is supposed to be his child. She serves him whisky and entangles him in her iron hook of love. Query engages in sexual intercourse in his intoxicated mood and unconscious mind. She traps him and copulates with her assumed father as in Electra Complex. She is pregnant. Query takes the responsibility of that unborn child and becomes the father figure. On the other hand Rycker is considered to be the father figure who does not want to see the existence of the so-called son in this world because the son is the antagonist as in Sophocles' Oedipus Rex. He tries to protect his wife from him and kills his son.

When Query first comes to Congo he is a hollow man alienated from other human beings and drained of all feelings. Gwenn R. Boardman defines him as the 'Absurd man' who, according to Camus is a 'traveller', a mutilated creature who is weary after years of 'mechanical life'. Query, like Marlowe in *Heart of Darkness* is making a voyage in to the deepest interior of the "Dark Continent". His first words are a mock paraphrase of Descartes, 'I feel discomfort, therefore I am alive' (9). He has the physical discomfort caused by the heat, tsetse flies and the deprivation of love and sex. The natives call him 'a white man' living in leper's community. He can't bear the laughter of the priests there; 'Their laughter irritated him like a noisy child or a disc or jazz . . .' (14). He has come in such a place where he finds lepers physically mutilated. They feel no pain but they are doomed to stay in the lepers' community because their deformities

exclude them from other human communities. He knows the condition of the people of this community well.

In the course of his travelling, he meets Rycker, who welcomes him like the well-known host; 'You must stay a night at my place' (33). She further urges him not to go away from there; 'You will be far safer at my place than at the hotel. Only myself and my wife. As a matter of fact it was my wife' (34). Query was happy to find such host. The host believes Query as one of the members of the family. A girl in blue jeans with a pretty unformed face came quickly round the corner. Query thinks that she was Rycker's daughter. But she was his wife, Marie Rycker. For Query, they looked as if they were father and daughter because they had long age gap. Marie was very happy to see the young Query; 'I am very glad to meet you. We'll try to make you comfortable' (36). Query had the impression that she had learnt such occasional speeches by heart from governess or from a book of etiquette. He asked them when they got married. Rycker replied that they had married two years ago. Rycker was happy having young wife of his daughter's age; 'There are enough problems without sex I can assure you St Paul wrote, didn't he? That it was better to marry than burn. Marie will stay young enough to save me from the furnace' (36). Rycker can't understand the psychology of his wife. He is proud of young wife. There is a generation gap between them. By appearance they look like father and daughter. Rycker is old, unattractive, religious and responsible man, whose hospitality fascinates Query to accommodate in his house. He is behaved by Rycker as one of the family members.

Marie, who was suffering from nymphomaniac problem and whose desires of love and sex are unquenchable because of the old husband, sees Query as the good customer

to content her sexual appetite and lures Query for sexual preparation. She serves drink to both of them. His psyche is overshadowed by the enchanting manner of Rycker mind becomes no more moral in the confrontation of her beautiful appearance; 'Her fair hair was streaked and darkened with sweat and he saw her eyes widen with apprehension when a black and white moth, swooped across the table' (37). Rycker is sad knowing that there are many disadvantages of marrying a young wife. He is not confident in his wife's rigidity. He informs Query about the fluctuations of his improper marriage; we weren't properly married, she could leave me at any time, Query' (40). Rycker has superiority complex having a young and beautiful wife but on the other hand he has inferiority complex fearing that he can't satisfy his wife's unquenchable desires. He deteriorates himself telling that 'She loves her puppy more than she loves me . . . sometimes she refuses her duties. Her married duties' (41). Rycker believes Query as a son and allows him to stay there as long as he likes.

Query knows everything from Rycker. He is not weak enough to understand the psychology of Marie Rycker and so does she. In the absence of her husband, Query talks with Maire about love, sex and vocation; 'Possibly sex and a vocation are born and die together. Let me roll bandages or carry buckets. All I want is to pass the time' (44). Their relationship goes deeper and deeper. He understands that she is not satisfied from her husband who cares religion more than his wife. He asked her roughly; 'Aren't you satisfied?' (67). They understand each other's psyche and talk about love and their feelings. She likes to be married psychologically with Query. Regarding this fact, they converse in this way:

'It was you who married me. You are not even interested when I tell you my deepest feelings'.

She said miserably, 'perhaps it was a mistake'.

'Mistake?'

'Marrying me, I was too young'

'You mean I am too old to give you satisfaction'

'No--no. I didn't mean . . .'

'You know only one kind of love, don't you ?

Do you suppose that's the kind of love the saints feel?'

'I don't know any saints' she said desperately.

'You don't believe I am capable in my small way of going through the Dark Night of the Soul? I am only your husband who shares your bed. . .'

(67).

He puts his hand below her waist and propelled her gently in the direction he required. He told her; 'to night, we'll take a risk' (68). She has no fear of her husband. She tries to arouse the emotion to the young guy: 'She undressed as slowly as she dared and took a pyjama, Jacket from under her pillow (69). Querry has no one to help him mentally and physically except Marie Rycker. They pass the night together in the place called pendele; 'falling asleep in single bed' (76).

Marie's husband is very sick. He joins at Hospital. He believes Querry as catholic architect and hopes that he won't keep a vulture eye upon the virginity of his young wife.

But Query can't remain faithful in his works and deeds. He is not as genuine as Rycker thinks. Marie realizes that her husband might be jealous; 'My husband was excited by your coming here' (141). However, she is indifferent towards him. Query wants to prove himself as a moral being in front of Rycker. So he goes to meet him on a bed of sickness. Rycker's eyes were red with fever. Query tries to prove himself as a holy man who has no negative relation with any women; 'just as I have given up women' (144). Rycker also advocates his pure thinking and says; 'there is nothing wrong in Christian marriage. It's far better than a marriage of passion' (145). He has no passion for sexual relation with his wife. She finds very difficult to live with Rycker. Every women want warm and affectionate love and sex from their husband. So, Marie is not exception regarding this fact. No young woman remains genuine and faithful unless she gets love and cohabitation from her husband. In such situation, Query stands as the alternative of her husband. She melts Query informing about the incapability of her husband; 'it is hard for a woman to live with a man who doesn't love her' (147). She wants not to meet her husband: 'I wish I hadn't met him' (148).

Unhappiness for Marie was like a hungry animal waiting beside the track for any victim. That's why Marie wishes to stay at hotel with Query; 'I'll go with you to the 'hotel' (149). Both of them were busy in romance. She had forced herself on him and she was threatening to spoil his night's sleep. He attempted to comfort her: 'He sat and wondered what he ought to do to comfort her if the doctor told her in the morning that she was pregnant' (150). He was drinking whisky at midnight in a room of her own. In one hand she tells him to love her like a father does to his child. But on the other hand she wants to be voracious sexual partner and makes Query unconscious with whisky and



takes sexual advantage from him. It can be termed as 'Electra Complex' from psychoanalytical perspective since it resembles the father-daughter relationship. She pleads him to leave other profession and marry her. Query finds it difficult; 'I tell you it is not easy leaving a profession any more than you would find it easy leaving a husband' (156)

On that night Query recites the story about the king and servant. He tells the story about a good man who had enjoyed quite so many women. Marie wants to listen a romantic story similar to her own case. She asked him, 'why don't you describe some of the women?' (155). Then he again converts the subject matter of the story which is analogous to their own. She is excited to hear the story. She passed the whole night with Query in the same room. Thus, she desires for divorce with her husband and tries to entangle Query for marriage. About this matter their conversation goes like this.

He said, 'I kept you awake' 'I wish you'd told me a romantic story. All the same it took my mind off things'. She giggled under the sheet. 'I could almost say to him, couldn't I, that we'd spent the night together. Do you think that he'd divorce me?' (159)

She shows the symptoms of her pregnancy. She assures Query; 'I think I have a baby on the way' (142). He asks her whether she likes the child or not; 'Don't you want the child?' (142). She responds him positively that she wants. .

Query now wants to escape from his immoral activities. Parkinson, a journalist knows their sexual relationship of the previous night. He informs Query that Rycker is searching for him as well as his wife. He wishes to meet Rycker so that he can be free from social bondages. But Parkinson gets angry; 'You are a cold blooded devil' (167).

Parkinson discloses all their secrecy to the Marie's husband. He has found out the proof of their attachment. Parkinson threatens Query; 'Do you know what he found up there? But you wouldn't ask a journalist for information, would you? There's a towel in your room. I showed it him myself. And a comb with long hair in it' (168). Rycker finds the diary of his wife. When he opens a diary, he sees a line written by Marie "spent night with Query" (169). It is enough for Rycker to acknowledge the truth. He no longer wants to listen any more. His hopes and beliefs towards his wife collapse. He has loved his wife like the responsible father but that ideal love for the young wife is in vain. He asks Query to tell the truth in detail. Query tries to hide the secrecy and accepts it saying; 'it's true in a way we sat drinking whisky and I told her a long story' (169). But he forgets what he did in his unconscious mind and intoxicated mood. He tries to verify the falsehood; 'Nothing has happened, Rycker. I haven't even kissed your wife. She does not attract me in that way' (170). He convinces him saying that he has not committed adultery with Marie.

Rycker is confirm that Query is not his loyal son but a brutal beast. He is horrified because Marie was no more pure and sacred since she was pregnant. She feels no tension though she is pregnant. She likes to be so-called moral and religious women though she has already committed adultery; 'There's a baby inside me now, I'll have to have it christened' (173). Father Thomas, a native citizen of Congo, accuses Query of being a had player in the foreign land. According to him, it was not good if Query to pass the night with Marie Rycker in the non-native land. He abuses Query in the following lines.

We gave you a warm welcome here, didn't we? We asked you no questions. We didn't pry in to your past. And in return you present us with this-scandal. Weren't there enough women for you in Europe?' Father Thomas said. 'Did you have to make our little community here a base for your operations?' (180)

Query falls in the trap. He is sure to be the father of the unborn baby according to Marie. He had to take the responsibility of that unborn child because she insisted that it was his child; 'If I hadn't thought all the time of you, I'd have been all dried up and babies don't come so easily then, do they? So in a way it is your child' (183). She is not ashamed to disclose what she did. She openly said; 'I did sleep with him. Here and there and everywhere' (184).

Rycker meets Query and charges him being disloyal to his wife. Both of them were blaming each other. Rycker asks Query to reply who the father of the unborn baby is, because it was Query who had lived together with his wife all the time. It was very difficult for Query to give the evidence of the father of an unborn child to Rycker. Nevertheless, he is not ready to accept the child at first. He tells Rycker 'it's 'your child. Not mine' (194). But there was no way for Query to run away from the ditch dug by himself. So, he accepts that it was his child. In this way he becomes the responsible father figure of that unborn child. Query becomes the father figure in two ways: first as a father figure of Marie (Electra complex) and then the father figure of an unborn child (Oedipus complex) because he does not like to see the presence of a son because he is the antagonist.

Rycker also has been the father figure if we see text from the perspective of Oedipus complex of Freudian interpretation. He is very old of the father's age. He sees Query as a child and thinks that the child will remain faithful to the mother (Marie Rycker). He allows him to stay with his wife, Marie. When Query drinks whisky, Id rules his mind. He gets unconscious and passes the night with her in the same bed after the governor's party; 'The night I slept with you properly was after the governor's party' (183). The surprising thing is that Query forgets what he did in the savage mood of drinking whisky. He considers himself as moral and sacred being. In this way his unconscious sexual relation with Marie is similar to the unconscious sexual relation of a child with his mother. The son overtakes the father and takes his place for unconscious sexual intercourse. The authority and severity of father stops his son to make unwanted advances from his mother. His indignation crosses the limit and says ' . . . you sleep with her and then you insult her. You are a coward, Query . . .' (195). Then he becomes the antagonist of the son, and kills him. In this way, adultery leads the Query towards the instinctual drive of thanatos.

### **Scobie as a Father Figure in the *Heart of the Matter***

Scobie has an association with man and woman of different temperament and nature during the course of the novel. The most of Scobie's important relations are with women. His all affiliations to women are strange liaisons between man and women.

Scobie becomes the father figure in *The Heart of the Matter*. He takes the responsibility to take care Helen and tries his best to make her happy and satisfied by fulfilling her all needs as a responsible father does. And on the other hand he quenches his physical desires by sexual exploitation of Helen. He assumes himself as a father of

Helen and so does she. She makes the analogy between Scobie and her own real father and finds no difference between them. However she admits in adultery with her assumed father, which can be termed as Electra complex.

In the first novel, *The Man Within* Graham Greene touchingly describes the troubles of Andrews who find it very difficult to come out of his daring and successful father. The relationship existing between father and children never seem to have interested him imaginatively until he came to write *The Heart of the Matter*. His own father died while he was in Sierra Leone. The news came in two telegrams delivered in the wrong order, the first saying his father was dead the second that he was seriously ill. Scobie, also in Sierra Leone, receives the news of his daughter's death way in England in the same distressing way.

Scobie is in need of daughter. He did have a daughter once but now he is childless. He can understand father's love for his child. He realizes the necessity of the daughter throughout his life. He tells, the captain about his despair: 'My dear, I am growing old . . . I am not a good man . . . you don't know how easy it is for a man like me to commit the unforgivable despair. Then I think of my daughter . . . a daughter may save him the last . . .' (54). After the death of his loving daughter, Catherine, he pours his feelings of pity over his wife with firm sense of fatherhood. Instead of sharing the pain and sorrow of the daughter's death with the spouse, he himself starts to act as the responsible father and takes care her as daughter. Every father wants to see his daughter happy and so does Scobie. If he does not love his wife, he does the next best thing:

No man could guarantee love forever, but he had sworn fourteen years ago, at Ealing, silently during the horrible little elegant ceremony among

the lace and candles, that he would always see to it that she was always happy. (57)

Becoming too ideal he treats Louise as his own daughter, but not as his wife. So his normal relation to his wife is humorous. He seems unable to identify his vague relation to Louise consciously. The situation is either humorous or serious but not normal and natural. It is really a significance point for unsatisfactory liaison in their conjugal life.

Scobie is never aware about the impossibility to please everybody. In a serious conversation about the management of money for Louise's journey, we find Scobie's sense of fatherhood. Though things are difficult for Scobie but his sense of responsibility urges him to think he'll manage the money somehow. But he is much surprised to find Louise going to sleep before he finishes the sentence. At this moment, he finds Louise 'clutching one of he fingers like a child . . .' (41). Scobie's earlier sense of fatherhood has found Louise completely no more a wife, but just a daughter. Louise, on the other hand leaves Scobie when she can't get his warm and passionate love as one of the husband but only a paternal and sympathetic affection to a child. She can't get husband's real love but paternal love.

The incident is an important sigh that exposes a wide and deep gulf between the natural, real and practical bond of husband and wife. Moreover, the conjugal relation between the spouse appears either meaningless or complete failure. Further Louise's extreme dislike of Scobie's paternal affection instead of hearty and warm satisfying love is expressed in her bursting words: 'I m not a child, Ticki' (58). It is the peak point development of such an odd relation. So, their true relation is completely vague without the real identity as it appears in two polarities for cultural and emotional level.

Scobie's spouse Louise is physically unattractive. He finds her indisposed, asleep in bed. It is described as

When he found her in the bedroom under the mosquito net she reminded him of a dog or a car, she was completely out. Her hair was matted, her eyes closed . . . her hair dark and stingy with sweat. These were the times of ugliness he loved her . . . his wife was sitting up under the mosquito net, and for a moment he had the impression of joint of meat under a meatcover. (36)

Louise is neurotic, unattractive who could not satisfy Scobie in sexual act. He feels that she is burdensome for him because his efforts for sex upon her is not quenchable 'She was like a tired carrier who has slipped his load. She was asleep before he had finished his sentence, clutching of his figure like a child, breathing as easily. The load lay beside him now, and he prepared to lift it'. (44).

Louise is also fully aware about the nature of her husband and in a moment of painful lucidity tells Wilson that Scobie does not love her. Though she is physically unattractive for him, he understands her sexual psychology and helps to promote Louise Wilson, a new colon, liaison with the sole motive to solve her sexual problem. 'Let her keep this friend at least' (33).

She is in need of warmth, heartiness and natural behaviour from her husband. They are unable to share their common problems because of the lack of mutual understanding. Scobie's dutifulness and Louise's loneliness are increasing their problems. Louise always desires for a sophisticated life, which is full of material prosperity. But Scobie shows no concern for the wife's desire. By nature and temperament, each

individual of the couple appears the opposite pole to other. Scobic neglects her because she was ugly. Their relation becomes the subject of mockery for other as one of their friend harshly comments: 'perhaps if I had a wife like that, I'd sleep with niggers too' (5). All these circumstances lead us to the view that there is no practical and emotional attachment in the pair and their marital relationship is hardly satisfactory. The author implies for the hollowness in his relation to Louise when he says 'Scobie never listened while his wife talked'. . . (20).

Afraid of becoming the target of sarcastic remarks among her English friends, Louise plans to go away from the colony on long holiday to South Africa. After she sets out, he still hopes he'll join her any day; 'she will wait for me to speak and I shall try to talk about anything . . .' (151). Because of the negligence of her husband, who is incapable of understanding her psychology, wants to make her journey to south Africa. She does not desire the journey alone. About the wish of the travel she says "If only 'we' could go to south Africa" (17). Immediately Scobie lowers 'we' to 'you' whenever he replies: 'perhaps I could arrange for you" (17). It shows his psychological nature of chasing her from his bondage and warming the relationship with Helen.

Scobie is able to see his wife off to South Africa by facing financial difficulties. In the absence of Louise, the sudden appearance of a lady called Helen before Scobie is sufficient to arouse his sense of erotic love and sex. She is needy of human love, sex and help. Scobie, '. . . had no sense of responsibility towards beautiful grateful and the intelligent' (183). His erotic desires come in to climax. He can't remain weak in the confrontation of Helen. His mind becomes a container of unconscious wishes and desires (Id) which is directly related to the instinctual drive of sex. He is governed by pleasure



principle. He does not leave any sources to make Helen happy at any rate He'd do anything to make her happy Scobie, for his definite principle, can't remain numb and dumb for Helen's sake. So, a new bond established between Scobie and Helen that leads to the point of sexual union.

Scobie's forthcoming venture to bring a victim, a nineteen year old girl, rescued under his supervision from a ship that has been torpedoed by a German submarine, to a normal course of life who has lost her husband in the sea mishap. His sexual relationship with her, widowed after one month of marriage, depicts his psychological search for animalistic desires. He behaves her as a child too; 'Her arms as thin as child, lay outside the blanket' (182). It seems to Scobie 'as though a child had dressed up' (184). He immediately and unconsciously takes on the role of a father to her. He sees Helen clutching her stamp album and sees the inscription of Helen's father, he says sadly: 'we have to find her some new stamps' (131). In the absence of her father, he responds to her silent appeal.

As their relationship develops, even when it becomes 'a love affair', there is always an element of fatherhood in Scobie's attitude to Helen. He regards her as a child although he copulates her: 'How could a child like that could act a part of a women . . .?' (138). 'Sometimes he saw her lying back in the boat . . . with the other child near death . . . and now he saw her not knowing the adult atiquette' (201). To make Helen Happy, Scobie devotes to her by his all means: '. . . Mrs. Helen Rolt I told you . . . is out of hospital . . . I'll do what I can to make her comfortable . . . as long as you are happy, I am happy . . .' (197). This is the living example of his attempt to make her physically satisfaction.

Helen is young, she is temporarily ugly and permanently beautiful for Scobie; ' . . . She looked ugly with the temporary ugliness of a child' (159). In a letter Scobie opens his heart to Helen telling her that 'he loves her more than himself, more than his wife and more' than god' (187). It verifies that Scobie's mind is ruled by unconscious factor. He even neglects his wife and god for Helen's sake.

Helen makes an analogy between Scobie and her own father. She believes that Scobie is no more different from her own father. Her passion is extreme. In the burning passion of youth, she finds no trouble to fornicate with her analogous father. It is merely the geographical distance between Helen and her real father. 'The enormous distance between father and child' (201). Scobie fills the gap of her father. He has given fatherly love as well as spouse love to Helen. She accepts him as a father but on the other hand she quenches her sexual thirst with him. It justifies daughter father relationship as in Electra complex in psychoanalytical term. Electra complex corresponds to the case of the girl's wishing their father as a sexual partner. In Freudian arguments Helen realizes her lack of penis when it becomes clear to her that she will never have a penis she assumes that she has been castrated. So to fulfil her lack she remains child and uses the sexual blackmail. She wants to remain a small girl to solve her nymphomaniac hardships: 'you give me some stamps . . . your small girl, (180). Helen is indifferent to understand the pains and sufferings of her contemporary, Louise. She overtakes Louise and entangles Scobie for sexual attachment. She achieves the remedy of her sexual trauma from Scobie. Their cohabitation is the consequence of their erotic unconscious desires. The daughter (Helen) is extremely happy to find the father figure (Scobie) as a sexual partner.

Helen's relation with her parallel father can be regarded as incestuous. Incestuous relations are that sort of sexual relations which are culturally prohibited including coits between family members such as father and a daughter. But Freud says it is normal and psychological activity. Thus, their relationship is normal. In this way, Scobie becomes the father figure and the sexual partner of Helen from psychoanalytical perspective. She always wants to live with him as a daughter and spouse as well; 'You don't have to go away from me (295).

### **Eros and Thanatos Instincts in Scobie's Life**

The instinct of Eros is better known as love or sex or life instinct. In Freudian psychoanalysis, the most motivating force of life is 'libido'. It means the energy of sex motive. Scobie's and Helen's libido is so active that they become unconscious within a short span of time after the Louise's departure to South Africa. They no more remain moral when their passion for sex crosses the limit. Their unconscious motive can be seen in this line; 'when Scobie touches Helen sweat runs between their touching arms' (109). 'Sweat' and 'Touching arms' have the connotative meanings. Sweats mean sexual liquid and touching arms mean amalgamation of two sexual organs.

The instinct of Thanatos is known as death instinct in Greek mythology. The feelings and behaviours of Scobie reveal the instinct of Thanatos. Some traits of death instincts and life instincts are inseparable. We find such traits in Scobie's character like pleasure and pain, love (to Helen) and Hate (to Louise), Hostility and tenderness. fornication leads Scobie towards death. When the death instinct dominates the life instinct, there is aggression, hostility, pain and hate that lead the life towards death. He is

dominated by 'Thanatos instinct' and commits suicide taking twelve doses of evipam from the doctor; "The worst crime . . . one could commit . . ." (257).

### **Scobie's Superego**

When Scobie becomes able to learn something he comes in contact with rules, regulation, morality, standards, values and codes of society: this develops another aspect of personality called superego. His psyche is associated with the critical judging function is also known as conscience or moral principal. He does not think the adultery as merely the passionate selfish and personal relation. Rather it is an affectionate relation which a responsible human/father can easily establish to a miserable women/child. He is not only affected by love and sex but also by the pity and responsibility when his relationship with Helen develops in the course of time. He meditates: '. . . was it even love, or was it just a feeling of pity and responsibility?' (262).

He is ready to accept that human love is more valuable than Devine love. His decisive remarks, 'I can't desert one of them while I am alive' ( 258) establishes his human love firmly. The 'superego' serves Scobie to repress or inhibit the drives of the 'Id' and to block off the thrust in to the unconscious to those impulses that tend towards pleasure. First, he becomes the sexual farther of Helen and later on a responsible father. When Id suppresses him, he becomes sexual father. When Ego dominates him, he acts as a normal father and when super ego controls him, he becomes a responsible father. In this way, Scobie is sexual, normal and responsible father figure of Helen and Louise in Greene's novel *The Heart of the Matter*.

## CHAPTER FOUR

### CONCLUSION

It is almost impossible to arrive at a final conclusion in a literary work in general and the powerful texts like *A Burnt-out Case* and *The Heart of the Matter* in particular. The power of the fiction lies in the fact that it has stirred the minds of a large number of critics since its publication. It has invited different modes of critics. After each reading the critics have come out with new insight about the significance of the novels. Among the piles of conclusion on Greene's two texts, the present study arrives at the conclusion of showing Querry, Rycker and Scobie as father figures from the Freudian psychoanalytical approach.

Graham Greene always penetrates in to the complex human nature, life, psyche and sex with his novels. He presents some subtle psychic problems faithfully that appear frequently in human relations. As a sentimental and psychological writer, it is his job in his novels to render the life as it is' but at the same time he does not forget to suggest for 'life as it ought to be' in social phenomena. Such a realization of problems and implicit presentation for psychic situation both at the same time is the primary basis of success for all writers including Graham Greene.

Mostly Greenean novels are the study of personal revelation in the background of contemporary social surrounding. The characters in a state of war with their inner psyche are much more significant and observable in the novels. He thinks that individual generates a society. So he should be the focal point of study in the novel. Thus, an individual in his novels is not subdued but highlighted.

Querry is a burnt out case. His psyche gets transfigured in the presence of the women. Though he was religious minded person and wants to remain faithful and moral, he can't avoid the thorns that appear in the course of his journey to Congo. He is mentally mutilated. When he comes in contact with Marie Rycker, a nymphomaniac women, his principle of morality collapses in the confrontation of her. He gets involved in pleasure seeking tendency as he is governed by unconscious principle. He is intoxicated after having whisky and his coitus with her. Marie, who has hurry for love and sex, enchants Querry and traps him in her psychic plan. He is morally degraded since she catches the opportunity with the young and mutilated being, Querry. Her husband always views her as a child and so does Querry. She also perceives Querry as a father. Her husband is very old, religious minded and impassionate. He gets sick. So Querry takes the responsibility to take care of Marie like a father does. But he sleeps with her in the same bed and copulates with her. It is the relationship between father and daughter as in Electra Complex.

Nevertheless, the following morning he forgets what he did on the previous night. He tries to prove himself as innocent as lamb regarding his fluctuations. She discloses the reality that she is pregnant. She tells him to wait for six months; 'the doctor can make a test of my blood, but you'll have to wait six months for the . . .' (195). The father of that unborn baby is Querry. He denies at first. It was impossible for him to get rid of the trap woven by her. If he is not the father of that unborn baby, who else can be then? He has no alternatives to release from that trap and accepts that he is the father figure of that unborn baby.

Rycker also is the moral father figure. He is very old as father's age. He sees Query as his son and thinks that the son will remain faithful and intelligence for his mother, Marie Rycker. But Query does not miss the chance. He's melted by the Marie's beauty. His mind becomes hollow and unconscious. His subconscious power of mind is suppressed by his unconscious factor. He unconsciously cohabits her. But the father becomes the antagonist as in Oedipus complex. Rycker does not want to see the existence of the son and kills him. Thus, he prohibits the son to go with mother so that he will have the whole possession of his wife.

In *The Heart of the Matter*, Graham Greene presents Scobie as a powerful character whose activities in the novel become the center of attraction for the readers. He performs the role of father figure in the novel.

He is devoid of conjugal bliss in his relation with his wife, Louise. There is a big gulf lying between them regarding their outlook towards life. He is fed up with his wife so he manages money from dubious source and sends his wife to her desired destination South Africa. Then he is alone because his daughter Catherine had already died and his wife also departed to South Africa. Thus, Helen comes in his life to fulfil the lack of his daughter and wife. Firstly, he sees her as a child who is analogous to his daughter Catherine and she sees him as a father who is parallel to her own father. In this way, they become the father and daughter. Scobie becomes the father and a guardian of Helen because she was helpless. But on the other hand they get unconscious since they realize the necessity of one for each other. Helen was guided by passionate feelings. She enchants Scobie and grasps the good opportunity to quench her nymphomaniac sexual drives. They commit adultery which is the outcome of their unconscious mood.

The basic concern here in this novel *The Heart of the Matter* is not to show the biological father daughter relationship but to depict the figurative analogous and sensual relationship between father (Scobie) and a daughter (Helen Rolt).

Scobie's wife, Louise is physically unattractive. He does not love his wife as a husband does in normal circumstances but he becomes the responsible father and tries to make her happy because she had no one else to help her. But he loves Helen as a husband does and a father does. She also loves him as a wife does and a daughter does. Their constructed father daughter relationship, can be termed as Electra complex. The father figure remains sexual partner of the daughter. So, Scobie is a father figure in this novel.



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